Hartt and Martius both mention tattooing combs of palm thorns, but Tocantins states that the operation is performed with an agouti tooth. The skin is slashed and genipa juice is rubbed into the wound. Genipa is also used as a paint to color areas enclosed by tattooed lines. Both sexes are tattooed but there are slight differences in design for each. The operation begins when the subject is about 8 years old and proceeds gradually over a period of years. It is seldom completed before the subject has reached the age of 20.

Hairdress.—The aboriginal hair style was the same for both sexes. The hair was cut just above the ears and at the nape of the neck. The crown of the head was shaved but a short, circular tuft was left above the center of the forehead.

MANUFACTURES

Baskets, ropes, and netting.—Baskets are woven of creepers, straw, and twigs. Ropes and cords are made of plant fibers and cotton thread. Women beat the raw cotton with sticks to separate the fibers and twist the thread with the aid of some sort of spindle. Cotton thread is used in knitting net fabrics for featherwork, and in making hammocks. Fibers from the outer surface of muriti palm leaves are sometimes used in making hammocks.

Ceramics.—Pottery vessels, made by women, are modeled directly from a mass of clay and are said to be of poor quality.

Weapons.—The following weapons have been mentioned but not described: Bows, arrows of reed and of wood, poisoned war arrows, unpoisoned hunting arrows (Martius, 1867), spears with bamboo blades, javelins, wooden knives, hafted (stone?) axes, and war clubs. A cotton bandage was wrapped around the knuckles of the bow hand to protect it from the bowstring. Katzer (1901) has published illustrations of a number of flat, polished stone ax heads, of oval or nearly quadrangular shape, with lateral notches; these were found archeologically in *Mundurucú* territory. He reports that the *Mundurucú* still make such stone objects, but keep them merely as valuables or as children's toys.

TRADE

Despite hostility between the *Mundurucú and their neighbors*, they traded their featherwork extensively. They are said to have depended on an unidentified northern source for arrow poison. After the advent of the missions, manioc meal, sarsaparilla, and other forest products were exported to Santarém in considerable quantities (Martius, 1867).

SOCIAL ORGANIZATION

According to Kruse (1934), the Tapajós River *Mundurucú* have a patrilineal sib and moiety system. There are 34 sibs whose members are